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863 With regard to the training of the child in carrying out his bodily functions, it is the mother or whoever is responsible for him who teaches him; it is usually the mother or his wet nurse. The child learns /18/ shortly after birth to be clean because his mother is concerned with making do with the few pieces of cloth and a scarcity of soap or water to wash them with. Moreover, as the child goes bare, there is little difficulty, when he shows signs of wishing to relieve himself, in taking advantage of the moment to see that he does it in the proper place. Also, she will see that her small child does these necessary functions shortly after feeding, and as she has him in her arms for long periods when he is small, at the least sign of his need she holds him in the right position. If she is seated on the ground or on some object near to the ground, she crosses her legs leaving an opening over which she seats the child so that his excrement falls on the sandy soil, and later she cleans it up. This operation is carried out when the child finishs his meal or whenever he shows signs of needing relief. In this way the child associates the position with the action of fulfilling his need, and he forms the habit of cleanliness, until there comes a time that he is cross or cries if he is not placed in the accustomed position. As he grows, his bodily functions become more regular, and when he starts to walk, it becomes more simple; he learns to squat and later to withdraw to some spot outside the house or to cry out to be taken to such a spot if he is still too small. He also learns to call this function by its proper name or by a special one of his own invention. Later, between three and four he fulfils these necessities without outside help.

The training with reference to urinating is also simple and is a lesser problem for the mother. It worries her less than the former function and follows more or less an identical training process. She moves him to one side so that he does not wet her, [514] and later she shows him, if a boy, how to take the Adult position, or if a girl, to sit on her heels. As the child is naked, the problem is very simple. The child wets his bed for a while, and

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88| light-colored skin; For this reason, during the period of seclu-
832 sion the girl is bathed every morning with this water by the woman charged with looking after her. There was some talk of a second bathing at nightfall, but we could find no confirmation of this.

68| 88| After being lowered, the girl is confined in a room separate from the house, the walls of which are sufficiently thick to prevent her being seen from outside, or, more generally, she is placed in a small room communicating with the house by a small opening so low and narrow that one can only enter it by crawling and which is closed off by a wooden door or a cloth to keep the adolescent from being seen. This room is built or improvised by the male relatives of the girl, who from this moment /54/ may not see her while the seclusion lasts. During all this period she is taken care of by one of her maternal kinswomen who is thoroughly acquainted with this rite of passage, who has the time to spare to devote to this service, who enjoys the full confidence of the family, and possesses all the ideal qualities of an adult woman, so that she may make of the novice someone similar to herself. It is also essential that she should know well the whole corpus of Guajiro culture so as to be able to instruct the initiate in it, especially the aspects relating to marriage and maternity. And, finally, she is required to be well practiced in domestic duties, especially in weaving. However, in these technical matters she may be replaced by, or receive help from, another close female relative in the training of the novice.

This woman bears the responsibility for the diet and medical care of the girl; she must herself prepare the prescribed
[514] foods and serve them to her, look after her hygiene, supplying her with a utensil to satisfy her body needs (a wooden box with a little sand), and require of her pupil that she keep her head
[832] covered with a kerchief, so that her growing hair may grow very black and shiny, which is of particular importance within their ideal of feminine beauty and also because this hair, as

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764 The corpse is lowered into the grave with ropes, with the greatest care taken not to bang it or lower it roughly to the bottom of the grave. This would mean an offense to the dead man, who in some way would show his annoyance at this lack of care, which is in itself an insult; and the relatives would feel considerably offended at the want of respect shown to one who was of their blood and at a time so important to the Guajiro as that of burying a kinsman. It represents, to his way of thinking, an insult almost as great as to refuse to dig his grave, to speak ill of a dead relative, or to pronounce his name.

764 783 The same individual who digs the grave covers it with the excavated earth, doing his work with extreme care. Then he goes to his home where he is submitted for some time to a purification ceremonial. The people who formed the procession return to their homes, after shooting off their firearms while the burial is in progress with the idea of frightening off all evil spirits. In times past they shot arrows repeatedly. Upon return the relatives also go through a purification ceremony, and generally, gathered together, they slaughter an animal for themselves from among those which had not been presented nor had belonged to the deceased.

764 For the dead man they place a supply of food and drink in the grave (his favorite food), and if while alive he liked to get drunk, they place an abundance of liquor. His most valued [524 554] personal utensils, especially his chamber pot, an indication that the owner was of high status, are placed on his grave, as are his cups and dishes, which also give prestige to the dead man.

765 During a more or less lengthy period his closest relatives go frequently to visit his grave, taking with them food which they eat over it, after weeping there for a long time and asking the dead person to join them. On the eighth day after his death it is mandatory /160/ to make such a visit, later, at the end of each lunar month after the occurrence of the death. These visits are made with more frequency when the relatives believe

7:Bolinder T-5 (1920, 1955) 1957
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881 invitation. Again cattle are butchered, and there is drinking and dancing and horse-racing. Numbers of men come to see 584 if they would like to put themselves forward as suitors. The more eminent guests are received in the house itself, and the girl is now present. Her shorn hair has grown and been trimmed to a page-boy cut, and she wears her best clothes [754 and new ornaments. She hides her hair clippings carefully in a bag, for she does not want to risk anyone getting hold 826] of them and using them to acquire power over her by the arts of magic. Later, she will secretly bury them under a [789 cow pat. That will help to increase her herds. The droppings • 514] of various animals play a great part in the magic of the Guajiro, and it would seem that there is negro influence here as well.

881 The girl has now been born again—she is a new person, a woman. She knows all that an adult woman needs to know and can do everything that a wife and mother should be able to do. Pale and lovely, she steps out into life once more and inquisitive young men swarm round her. The rich give a big feast, the poor provide simpler fare, but it is always a great occasion.

[582] A Guajiro man will never marry a girl before she has undergone this period of confinement, which means that people seldom marry too early. It is said that in the old days [595 rich old men with several wives sometimes bought little 831] poor girls as concubines, believing that that would enhance their virility.

The girl's long segregation is intended to protect her from the supernatural dangers that are thought to threaten her, especially during this sensitive period of transition from childhood to womanhood. The girl can also be dangerous to others through being exposed to attack by spirits. It is only practical that during this period she should practise handicrafts.

252 Going back to the house, we found the women at the fires, which there were protected by special small cactus [354] screens. There was no need to have them under a roof at that time of the year, only to shelter them from the wind. The pots stood over the fire supported on three stones.